

THE EXCELLENCY

of good women.

The honour and estimation that
belongeth vnto them.

The infallible markes whereby
to know them.

By BARNABE RYCH souldier
Seruant to the Kings most excellent Maieſtie.

Malui me diuitem esse, quam vocari.



LONDON

Printed by *Thomas Dawson*, dwelling neere the three
Cranes in the Vinetree, and are there to be solde.

1613.

THE EXCELLENCY

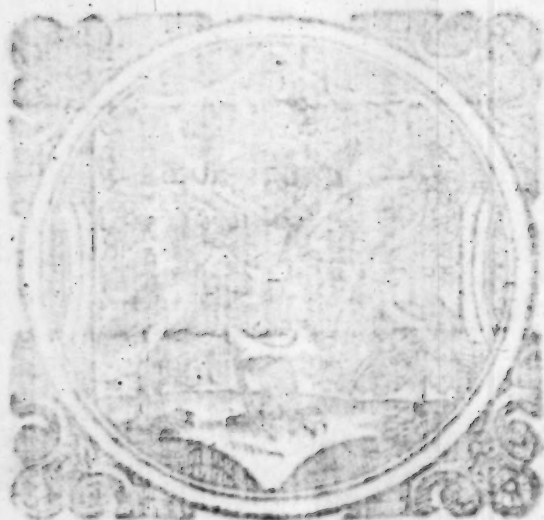
of good women.

The honour and estimation that
belongeth unto them.

The insupportable wrongs which they
suffer from men.

By BARBARA, A TRUE SOLDIER
OF THE KINGDOM OF GREAT BRITAIN.

London: Printed by J. D. 1688.



LONDON.

Printed by J. D. 1688, dwelling near the three
Graces in the Vineyard, and at the end of the street.

1688.



TO THE GREAT AND GRATIOVS

La. the Lady ELYZABETH,

the renowned Daughter of IAMES,

the mighty King of.

Great BRITTAINE.



Reat and gracious Lady, let it not seeme strange (with all humblenes I beseech it) that an vnworthy souldier shoulde offer lines to so worthy a Lady: the dignity of the subiect is it, that armeth with boldnes, for to whom doth more properly belong the patronizing of those things that are inciting to feminine vertue, then to your Highnesse, in whom *Modesty* is seene to march with *Maiessty*, *Mildnes* with *Magnificence*, *Gratioufnes* with *Greatnes*, and where bright shining *Vertue*, is an *Attendant* to waite vpon *Dignity*.

Of whom might I then make better choyce to protect the worthines of women, then of her

THE EPISTLE DEDICATORIE.

that is the most worthy amongst women.

I assure my selfe that all vertuous women will priuiledge mine indeuours, if any bee offended, they are but such as are vnworthy to be pleased.

The warrant that I haue of your gracious disposition doth more imbolden me, then the hope that I haue of mine owne vntutered penne, yet with all humblenes and duty, bequeathing my worthlesse lynes
to your worthy protection
will rest

Alwayes to your Highnesse
most humbly deuoted

BARNABE RYCH

TO THE NVMBERLES NVMBER OF HONORABLE

Ladies, vertuous Gentlewomen, and
to all the rest of the mild, modest, and
worthy sexe of womankinde.



Onorable and worthy Dames,
aswell wiues widowes maides,
of all estates & degrees, whosoe-
uer or wheresoeuer with all
humblenes and knees bēded &
bowed to the ground let me be-
seech your patience, that haue
vndertaken a subiect of that ex-
cellency as would haue required
a more pregnant & excellent wit then I doe acknowledge
to be in my selfe the, brightnes of the sunne is best discer-
ned by her own beames, and the excellency of women is
not to bee expressed, but by their owne merittes if I haue
therefore set vp too dimne a light to blazon your perfe-
ctions, let your owne vertues shine in that wonted oryen-
tall brightnesse, as from your first creation (at all times
and in all ages) hath so illumined the worlde, with
those high and rare perfections, as men may
well admire but neuer bee able to extin-
guish. Thus desiring still to liue in
your gracefull loue and fauour
will rest the most assured
at your comande-
ments.

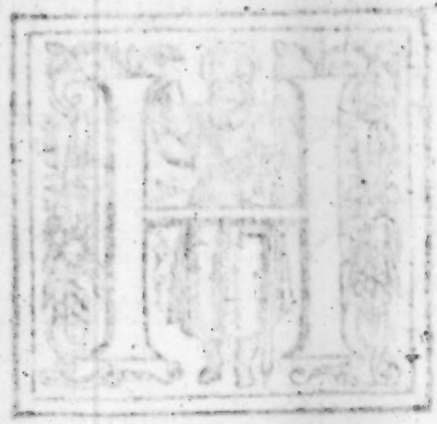
BARNABE RICH

TO THE NUMBER OF HONORABLE

Ladies, virtuous Gentlewomen and

to the glory of the world, may be
worthy love of commendation.

On noble and worthy Dames,
all well wives, widows, maides,
of all estates & degrees, who
either of whatsoever rank all
humbleness and knees, shall be
bowed to the ground before me be-
cause your patience, that have
endured a tribulation of your ex-
cellency as words have required
a more pregnant & excellent wisdom
to be in my latter, brightness of the sunne is but a
red by known beams, as the excellency of women is
not to be expressed, but by their own merits, it is
therefore for you to have a right to know your par-
ticular, let your own virtues shine in that world of en-
lightenment, as your own life creation (as all things
and all things) shall be illumined the world with
those high and rare perfections, as men may
well admire but never be able to ex-
plain. Thus being still to live in
your graces, love and favour
will be the most assured
as your commands
mean.



BARNABE RICH

The Excellencie of good Women.



Hen the Deuil at the first began his temptation in *Paradise* he attempted the woman, telling *Her she wanted but one thing to make her self like God*: I would be loath therefore, either vaine ly to magnifie or vily to imbase the dignitie of women. That I might then speake of this subject without partiality, and but according to a truth, I will not implore the assistance neither of *Apollo* neither of *Pallas*, nor yet of the *Muses*, but will humbly beseech the help of the euer liuing God.

For the woman of honest life, glory and admiration attends on her, it is therefore euery mans part not onely to reuerence her, but also to defend her honour and estimation.

But the better to make tryal of womens perfection in generall, let vs examine their first creation, wherein is to be noted the substance whereof they were formed which was *of the purified mettall of man*.

The place where they were created, which was in *Paradise*.

The time of the creation which was *The last and therefore the perfectest handy worke of the Creator*. The cause why they were created, which was *To be a comfortable assistant to man*, that a man by marriage of a good woman might passe through the labor some toyles & turmoyles of this life with the more ease, hauing so good an assistat to the which doubles God had respect when he said *It is not good for man to line alone, let vs make him a helper*.

To

To this the Prophet *Malachy* doth likewise witnesse when he saith. *Though God at the first had abundance of spirit yet hee made but one woman of one ribbe for the helpe and comfort of one man.*

Why then a man that wanteth a friend for pleasure a seruant for profit, a counsellour to aduise him, a cōforter to cherish him, a companion to solace him, a helper to assist him, or a spirituall instructor to informe him, a good & a vertuous wife doth supply all these occasions And therefore I thinke there is neither religion nor goodnes in that man, that loueth not an honest and a loyall wife.

Here we see there first institution, & where vnto they were made, but if I should now take vpon me to speake of the excellencie of those women that haue from time to time aspired in the deepe capacity of Arts and sciences and haue so far exceeded in all manner of knowledge (that men haue not onely had cause to praise, but also to woonder at them) I might heape together a greater volume then euery mans leasure would serue to peruse.

But leauing the multitude and to speake but of some very fewe that are registred in histories to their perpetual praise we do reade of *Nicostrata* called also *Carmen-ta*, for the eloquence she had in versifying, of *Lasterna* & *Axiothea* two worthy dames most highly renowned amongst the schollers of *Plato*.

Of *Arathea* that wrot forty seuerall bookes, who read openly in the schooles and (as it is written in hystories) had 150. Phylosophers that were her schollers.

ther is yet mention made of *Aspasia* that instructed *Pericles*: of *Lelia Sabina*, so renowned in *Rome* for her letters
of

of *Amatafnuta*, & others like learned in the Latine, but wherein haue women beene inferior euen to the best men; If we should looke into a vertuous life who more famed then *Aemelia*, *Claudia*, *Tusia*, *Nicaulia*? for gouernement, who more prouident then *Zenobia*; for wisdom *Saba*, that opposed *Solomon*; for actiuitie in warr *Penthesilea*, for poesie *Sapho*, for policie *Zoe*: for poetry, *Thalia*, for rethoricke *Hilerna*; for oratory *Cornelia*, for eloquence *Hortensia*.

Let vs now see amongst the clymentall goddes is there not for matter of warre aswell the goddesse *Bellona*, as the god *Mars*? for science and wildome, is there not a *Pallas* aswell as *Apollo*? for poesie or versifying are not the nine *Muses* as famous as *Phebus*?

Further more these vertues of *Iustice* *Temperance* *Fortitude*, *Patience*, *pitty*, *Mercy*, *Charitie*, *Humilitie*, and many other like, are all of the feminine gender, yea the Church of God is compared to a woman and figured forth in femall shape.

But leauing hystories that are infinit in example of womens worthines, if we did but looke into euery ordinary kalender, we should finde out as many *vigils* of holy women, as feastes of deuout men.

By this we may see the *Excellencie of good women*; that were neuer yet so scarce to be found as in the time of *Elias*, that thought him selfe to be left alone to serue the liuing God.

But let vs yet draw nearer to this confirmation: when our sauiour himselfe had his abode here vpon the earth who conspired against him, who sought to persecute him, who tempted him, who condemned his doctrine, who would haue stoned him, who sayd he had a Deuill

with in him, who would haue intrapped him, 'who practised his death? none but men *Herod Annas Chaiphas, Scribes Pharisees vnbeleecuing Iewes*, yea *Iudas* himselfe that was one of his owne *Apostles*.

Now contrary wise, who loued him most intirely who imbraced his doctrine, who confessed him to be a Prophet, who enterteyned him into their houses, who ministred vnto him euen of there owne substance? onely women, *Mary, Martha*, the woman of *Samaria*, *Ionna Susanna*, and many others.

It was a woman that poured a box of precious oyntment on his head, they were men that murmured against it and were offended that so great cost was bestowed vpon him.

It was *Pilate* a man that condemned *Christ*, and deliuered him to the *Iewes* to be crucified: It was his wife a woman, that willed her husband *To haue nothing to doe with that Iust man*.

They were men that caried him to be crucified compelling him to beare his owne Crosse, they were women that followed to the place where he was crucified bitterly weeping and lamenting his death.

What would you more they were women that still visited his sepulcher after his buryall, and it was a woman to whom he first appeared after his resurrection.

It were needles to inlarge any further how many worthy women haue constantly suffered death vnder tyrantes for the name of *Christ*.

I doe not inserte these presidentes with any pretence to impeach men, or to doe them wronge, but according to a testified truth, to do women right.

And yet to speake truly women are commonly more
abstinent

abstinent from all manner of vncleanesse then men, neither are the most of them curbed in with any other bridle then what they willingly put vpon them selues. And that is the zeale of vertue and the desire of good name which to euery honest woman is more precious then gold or siluer or any other gemme.

It grieueth me now to thinke that there should be a woman found, to be accounted dishonest, or that any of them should so farre stray from that *Excellencie* where vnto she was created, to be reputed ill. And yet in the holy scriptures there is mention made aswell of a *Dalila* as of a *Debora*, of a *Iesabel* as of a *Iudith*.

And it is impossible indeed, that any good should be without the cōmixtūre of ill, because there is no contrarie without his contrary, there could be no right if there were no wrong. And what were health if there were no sicknesse, what happines, if no misaduenture, what were loue if there were no hate, and so of good if there were no ill.

And as a discorde many times maketh the musicke to be the more sweete, so the woman of lewde life maketh her that is good to shine the more glorious.

There be a number of women in these dayes that of my conscience are both good and honest, and I am sure that they themselues are desirous so to be accounted, and yet if we should iudge of them by their outward show, as they vse to pranck vp them selues in their light and gaudy attire we shuld iudge them to be more *Curtizan* like then euer was *Lays of Corynth* or *Flora of Rome*.

It is a hard matter therefore in this age to distinguish betweene the good woman and the bad but now as there belonges no shame to him that in wrea-

thing a glorious garland, is sometimes inforced to borrowe a handfull of flowers from a neighbours garden: euen so, to adorne the subiect that I haue taken in hand and the rather to beautifie so worthy a matter, I haue borrowed the helpe of a learned diuine, who in a sermon by him preached in the praise of good women, first borrowed his text out of the booke of *Proverbs* the 3. Chap. and the 14. verse where *Solomon* speaking of a vertuous woman, saith *she is like a marchantes ship &c*

If their be any therefore that will presume to find fault with this description now ensuiunge, or that will thinke the prayles that are giuen to those women that are good, are ouer exceedinge, or the dispraises of the ill are too reprehending, let them vnderstand that although it were set downe by the hand of *Solomon*, a man (yet such a man as God himselfe had approued to be the wisest amongst men) yet it was the finger of God that first directed it; who by the hand of *Solomon* hath set downe the true notes and markes whereby to distinguish the good women from the bad, the vertuous from the vicious, the godly from the vngodly.

Then first in the 10 verse of the foresaid Chap. of a vertuous woman he saith *Her price is farre more precious then pearles:* And proceeding still in her praise and commendations in the 14. verse he saith *she is like a marchants shippe.*

He first prizeth her what shee is worth esteeming her to be more precious then pearle, then he likeneth her to what she doth resemble and that is *To a marchants ship.*

And as he setteth downe her value what she is worth and her resemblance where vnto she is like, so he giueth certaine notes and knowledge of all her qualities how

she

she behaueth her selfe aswell within doore as without, and first towards her husband *She will doe him good and not euill all the dayes of her life.*

Then he giueth other notes, what be her exercises & how she spendes her time *She seeketh wooll and flax and laboureth cheerefully with her hands*: he forgetteth not to giue vs speciall markes of her speeches, whereunto they tend and how she behaueth her selfe in her owne house amongst her family.

She openeth her mouth with wisdom, the law of grace is in her tongue.

She ouerseeth the wayes of her householde and eateth not of the breade of idlenes.

This delcription of a good woman thus set downe by *Solomon*, was not done without great consideration for he thought it not onely necessary to shewe what she is but also where vnto she is like, that we might the rather finde her out by some sensible resemblance our sauiour *Christ* vsed the like when he resembled his *Disciples* to salt and sometimes likeneth himselfe to a *Vyne*, to a *Cornerstone* and figureth his blessed body to *Breade*.

He likeneth the kingdome of heauen to a *Husbandman*, to a *Graine of mustardseed*, to *Leauen*, to a *Nett*, to a *Marchant*, to a *King* and all these with many other like, thus resembled for certeine properties and similitudes, wherein the one is like vnto the other.

Now a good woman saith *Solomon*, is like vnto a ship: but what shipp? *Like vnto a marchantes ship that bringeth in.*

The *Harlot* is like to a ship too, but not like a marchantes ship, but in truth like a *Pyrat* a *Rouer*, a *Frebuter* and like such a ship as lieth still in waite for rapine and
for

for spoyle.

An honest tradinge marchants ship is farre different: and it was well noted by him that hath formerly set downe the wife to be the ship, and the husband to bee the marchant, and the husbands word to be the *Routher* to the shipp, by the which she must be turned, guided and directed, she must be a stirring ship quicke of stirrige, ready at a word of her husband, she must not be im-moueable like some womenne that a man were as good to remoue a house, as to remoue them from their willes, but a good woman is like a shipp but not like a house.

She must be directed by discretion, and still shape her course both by *compasse* and by *carde*. I doe not meane at a paire of playinge cardes: for she that directes her course that way is but an vnprofitable ship for an honest trading marchante.

The *compasse* and the *carde* that an honest woman is to vse, is her countenance and her consideration, which must be modest and vertuous.

She must be balanced with *Sobrietie* and *Gravity* that she be not ouer set with every light puffe of *winde*, she must not set sayle to every gale that bloweth, but to the *winde of wisdom*, the winde of her husbandes breath, for that is it that must direct her in her right course; shee must not be too high *cargde*, nor to tant *Masted* for the surest safety is to beare a lowe sayle,

She must not sayle but by leade and by line still sounding the deapth and foreseeinge the danger, she must looke out for *Rockes*, *Flattes*, *Shelves* and *Sandes*: and discovering any perill within her kenning to giue her husband warning, and (as much as in her lieth) to helpe him to avoyde it.

A further note is here left vnto me, that as a woman is thus like a ship considered in her proper vertues, so she is likewise compared with her *Owner* and there she is like a ship indeed, for who so euer marries a wife may well be called a *Marchant venturer*, for he makes a great aduventure that adventures his credit, his reputation, his estate, his quiet, his libertye, yea many men by marriage do not onely aduventure there bodyes but many times their soules.

As the ship her selfe therefore must be very deliberatiue, and neuer sayle but by sounding, lest by her ynheedines she runs her selfe a ground: so he that goes about a wife had neede to looke alwell about him, least hee make such a choise that for one daies pleasure, he doth purchase repentance all the dayes of his life after.

They say a man should rather chuse a wife by his eares then by his eyes, but for those that will needes aduventure of such women as haue bene notoriously knowne to be infamed, and being truly informed of them afore hand, will yet needes marry them, they are like the foolish *Mariners Act. 27.* who because they tooke not counsayl in the hauen which *Paule* had aduised, were inforced after they put to sea to resolute vppon a wracke.

A marchantes ship to be accounted well conditioned must haue many qualities: but I say he is but a desperate marchant that will aduventure of a ship that is not staunch

Shee is not a good marchants ship that is too tender sided that will stoupe to euery pufte, that doth but beate vppon her quarter, and is so leward, if she doe but bite a little at a *Bouline*, that she will hould no course but with the winde in her poope.

All these be ill conditions in a ship but especially in her

her that longes to a marchant.

It is the property of a good ship to answere her *Helme* readily and not to bee heard of stirrage but to feele the *Routher* quickly and thereby to be turned, ruled and directed in the course that she should hould, for that ship that is not yeare of stirrage is apt to run into many perils euen so that woman that is not ruled by her husbandes word but is crosse and contrary to his directions is a dangerous wife and runneth her selfe many times into shame and infamy.

But a good woman saith *Solomon* is like a *Marchants ship* a worthy comendation: And although the wordes haue beene many times repeated yet they cannot be too often iterated: for amongst all other shippes that crosse the seas the marchant is most profitable both for himselfe and his country, for she is a ship onely for trade and trafique to enrich him, by which example a good woman is taught in all her endeouours to respect her husbandes profite.

And as the marchants ship is thus comodious, so of all other she is most peaceable vppon the sea, for she was built for peace and not for warre, for marchantes are in nothing more sory then to heare of warres but amongst all other things an honest true trading marchant cannot indure to heare of a *Pirate*, that liues not by honest trafique but by common spoile, and as the ship of a *Pirate*, (which is the true resemblance to an adultrous woman) is both loathed and shunned by the honest trading marchant, so the time hath beene that a wicked woman wel knowne to be infamed, was no lesse abhorred by those that were honest: but here good women are to learne, that a marchant will in no wise consort nor haue to doe with

with a *Pirate*, but as he doth detest and abhorre her so he seeketh by all possible meanes both to avoide & shunne her, it should be so amongst good women, if it be not so the greater is her blame that will admit of a *Cartizans* company.

Againe the marchantes ship is a painefull shippe shee must not be still ridinge at ancker, or ready to runne into euery porte or *Hauer*, but as she must be obseruatiue to watch both wind and tide so to winn her voiage with the more expedition, shee must some times be content to beat it out at the sea it self although but with a bare and a very scant gale.

And a good woman is laborious, like the marchantes ship that seekes to bring in, shee bringeth in by her good foresight, by her care, by her diligence, and by the wisdom of her gouernement.

Shee seeth that her marchandize are good, her candle is not put out by night.

Shee riseth while it is yet night and giueth the portion to her houshold and the ordinary to her maydes.

She putteth her fingers to the wheele and her handes handle the spindle. pro. 3.

Now a good fauer is not onely a good getter but like wise a good bringer in.

The adultrous woman, shee bringeth in too, but by so many filthy meanes, as were shamefull to be set downe.

And as shee bringeth in by cosening, by cheating, by gaming, and by shiftinge, not by painefullnes but by Idlenes, not by godlines, but by deuillishnes, so shee spendes it againe as shamfully in dyssolution, in prodigalitie, in pride, in vanitie iust like the *Pirate*, that when she hath scoured the coast, and committed a num-

ber of spoiles with as many passengers as she meetes she consumes it againe in the next harbour, in ryot, in drunkenness, in voluptuousnes, & in al manner of extraordinary beastlines: heere is yet againe to bee remembred, what hath beene already learnedly taught vs out of this text of scripture, for heere is nowe to bee considered, that although a vertuous woman, in many thinges may bee resembled to a ship, yet there be some particular qualities belonging to a ship, that a good woman must not haue and that is, one shippe may belong to many marchants and one marchant may be owner in many ships but this is a speciall note of the vnchast woman, for she cries still the more the merrier: a marchant, neuer sayleth but with a conuenient company no more then will suffice to handle her sayles and to tackle the ship as necessitie requirereth.

But the *Pirat*, is still double and treble manned, yea & so ouer pestred with men, that she hath more then she is well able to stowe: And all this she vseth as well for offence as for defence and against none so much as against the most honest trading marchant.

So the adultrous woman doth still play of the aduantage, and she shall haue tenne for one to take her part against any woman that is honest.

Let me but craue pardon to set downe what I my selfe haue obserued in this case.

I haue seldome seene an honest woman (which is here resembled to a marchantes ship) to haue many friendes to undertake for her, that will quarrell for her, that will fight for her, or that will be at any great costes & charge by any meanes to support her vnles it be a father, a brother, a kinsman a husbandoe or some such like.

But

But *Thucydides* will needes approue that woman to be most honest, that is least knowne & I thinke indeed that the most honest woman is least spoken of, for they doe please the least in number, and vertue was neuer graced by the multitude, now to speake mine owne knowledge I haue not heard of those womē to be ouer much cloied with honesty, that are continually frequented with comers of all sortes and to haue adopted fathers adopted brothers, adopted sonnes, adopted partners, adopted seruantes, adopted friendes, and such a number of other adopted companions as those women of approued honesty are seldome scen to be acquainted with: doe you alke me how a dishonest woman shuld induce this large acquaintance.

The lippes of a harlot (saith Salomon) drop like the honny combe her mouth is more soft then oyle but her ende more bitter then wormwoode and sharper then a two edged sword, her feete goe downe to deathe and her steppes do lead to hell pro. 5.

I say with *Salomon*, beware of the slighes of a *Harlot*, she hath a tongue to traine, eyes to allure, lookes to attract, teares to excuse Smiles to flatter, Inticements to prouoke, Frownes to delay, Beckes, to recall, Lippes, to inchant, kisses to inflame, a body to performe, and all these to poison.

And as shee inticeth them thus by her slighes so shee disperfeth them againe at her pleasure, for some shee sends to the phisition to seeke for helpe, some to the spiritle that are past cure, some to weeping Crosse to bewaile there expences, some to the prison there to lie and languish, some to the gallowes to ende a wretched life, and all to the deuill if they haue not grace to repent in time.

These wanton countenances, these immodest behauiours these impudent demeanures be they not allure-

ments to make themselves knowne, if in steede of these amarous glances, these yeelding gestures and these enticing trickes, they would but show a sober demeanure a modest regard, and a vertuous disposition these lecherous pigions, that doe so much followe the haunte would forsake the douehouse.

O how many worthy women are their now in this age, that might giue example, that can so temper themselves in all their enterteinements that they cut of all hope from the vicious minded.

The vertuous woman girdeth her loynes with strength (saith Salomon) that is, she setleth her mind with staiednes and continency, strength and honour are her clothinge and in the latter day she shall reioice but for the harlot she wayteth not the way of life pro. 5.

We may see here the difference between the good woman and the bad, the one *Salomon* cloatheth with honor and estimation the other he confineth in the highe way of death.

There is now one other qualitie that a good woman must in no wise borrow from a ship and that is too much rigginge, and it is a great deale of charge and to very little purpose that is bestowed on some ships in superfluities in the paintinge of *Caage workes* like the painting of womens faces that being worne of with wind and weather leaues loathsomnes behind to those that do behold it and then what *Flags* what *Ensignes* what *streamers*, and what *pendants* that serueth for no vse but for pride and brauery.

But if I shuld speak of the vanities that are vsed amongst a great many of women now a dayes perhaps I might offend some and I would be glad to please all: but how many

ny gentlemen haue consumed them selues by vphoulding their wiues pride? how many Lordships are sould to vphould ladyships? and what is it that doth make so many Cittizens and trades men, so commonly to play Banckrout, but the excessive pride that is vsed by their wiues.

By this pride of women *Hospitalitie* is eaten vp and good houlkeeping is banished out of the country and how many *Items* are still brought in for the bodyes excessse without any consideration of the poore soules nakednes.

But me thinkes it could not be ill taken for me to set downe how the *Prophet Esay* dallies with the wanton gestures of the vaine womē that were in his daies at *their stretched out neckes their wandering eyes, their walkinge and their mincinge as they goe in the streetes.*

Then he setteth downe a whole *Royall Exchange* ful of vanities, so many to be rehearsed as I will forbear at this time to deliuer, they that are desirous to knowe thē, let thē looke into the 3. of *Esay* from the 16. to the 24 verse where they shall finde that the wanton disposed women that were in that age hath left presidents to those that are inclined to lightnes now.

It hath been a question, whether chastity ioyned with vanity, doth deserue any commendations, but I will not dispute, because I will not offend: yet I doe thinke that this ouermuch affected folly doth liue with no lesse suspected honesty.

Shee is an ill huswife therefore of her credite and reputation, that will doe any thing, to bring it into construction, that will giue any signes or shewes of lightnes, whereby shee may be suspected, because a woman that is

once

once tainted in her honour, must be driven to a harde course of recovery she must rubbe of the skinne to wipe out the spot.

Now besides this garishnes in apparell what are these paintinge of shameles faces, this audacious bouldnes in company, these impudent gestures without modesty these wanton lookes, these inticing shewes, what are these and many other things that might be yet spoken of but the *vauuncurvers* of adultry.

There is mention made of a *cannon* in the *ciuill lawe* where it was ordeyned that if a man did offer violence to any woman were she neuer so vertuous or honest, yet atired like a strumpet, she had no remedie against him by lawe.

But this excesse that is now vsed in apparell doth certainly bring three things with it the first, *Offence to God* the second, *It giueth hope to the vicious*, and thirdly *It bringeth destruction to the husbände*.

But the vertuous woman houldeth it a matter of conscience, to attyre her selfe no more costly then may well stand with her husbändes estate and abilitie, she is loath to bring him into debt or to set him on the score for her pride and brauery.

She doth her husband good, and not euill, all the dayes of her life, sayth Salomon.

But she doth her husband little good that maketh him to hange on the score, as well to his owne hinderance as to the vndoinge of other men, and but to maintaine and vphould her pride.

But as the sinne of *Adam* beganne at *Eue*, so the ruine the confusion the extortion the oppression yea and the sacrilodge of many a man begins at the pride of his wife.

Euery

Euery *Lady* of the *Lake*, if her husband haue no tenants of his owne to gripe and wringe yet if he can but creepe into an office, or haue any thing to do in the commonwealth he must prigge, he must proule, he must catch, scrape and scratch (by all shifting meanes) to maintaine his wiues pride and licentious manner of life.

Cornelius Tacitus in his *Annals* maketh mention how the *Romans*, when they vsed to send any officers, or other ministers with authority into any of their Prouinces, they would not suffer them to carry their wiues with them; A reason is rendred, because in the time of peace, women doe allure and corrupt the manners of men, by their pride and vanity, & many times by their inticing prouocations the course of iustice is checked and peruered, and most iniurious wrongs committed: and in the time of warre, they do hinder the seruice by their remerity and feare.

And it hath many times fallen out, that where after accountes haue beene taken of those that haue bin thus authorised, there hath more shamefull matter appeared against those that haue extorted, bribed, and exacted by the instigation of women to maintaine their pompe & pride, then could be approved to proceed by any other occasion.

It is written of *Epaminundas*, the great commander in the *Athenyan* warres, who hauing committed to prison a base fellow, euicted for his loose and lasciuious manner of life, was solicited by *Polipodias* a captaine that had long time beene a seruitour vnder *Epaminundas* for his enlargement, but *Epaminundas* that was highly displeased with this base conditioned fellow, would in no wise be wone to set him at liberty, till in the ende a woman

that

that was openly knowne to be a common *Curtizan*, vnder tooke the suite who comming to *Epaminundas* she obtained his liberty, and had the prisoner presently deliuered vnto her, which being vnderstood by *Polipodias*, in an angry fit hee challenged *Epaminundas* of great vnkindnes that would deny him so slender a suite, and would surrender to a woman so generally infamed, to whom *Epaminundas* said.

Content thy selfe *Polipodias*, for if thou couldest aduisedly consider of the matter, thou wouldest not let to confesse that the suite was fitter to be granted to a *Curtizan* then to a *Captaine*.

By this I do note the impudency of these common creatures, that dare insinuate themselves into any presence, be they neuer so great nor neuer so good and dare aduenture to vndertake any suite be it neuer so base or neuer so shamefull, and by this againe I doe further gather, that this kind of cattle shall preuaile, when those that be honest shall haue a deniall, I am afraid there be too many of these women suiters in these dayes if all were knowne.

But to speake yet a little of the pride of these times I might bouldly avouch, there is more treasure spent and consumed in that onely sinne then would serue to support an army in the field.

The summes were infinite to be set downe that are spent in vanities, but if I shoulde speake of the vanities in a particular manner, it were out of mine element, my wits would not serue me.

But alas for pittie, how woe begone is that poore woman, that is out of the *Taylers trim*, that is out of the *Imbroiderers trim*, that is out of the *Haberdashers trim*: but
 shee

shee that is out of the *Atiremakers trim*, shee is ashamed to shew her face, shee thinkes her selfe vnfit to conuerse with honest company.

And there is no remedy, but my *Lady* must be coacht she can not go to church to serue God without a coach: shee that her selfe and her mother before her, haue tra-uailed many a myle a foote, can not nowe crosse the breadth of a streete, but shee must haue a coach: I would not debarre those Ladies or Gentlewomen, of any thing that might eyther ease or please them: those (I meane) that from there infancy haue bene trained vp by there able and worthy parentes, in a more dainty and delicate manner, then those other againe that neuer knewe what gentilitie ment, for I make great difference betweene her that hath bene nurtured vp in vertue, in sobrietie, in modesty, and in the feare of God, from her that had no better tuting then in seruitude, and in those base functions, that they do but be durty a dignitie that is bestowed vppon them who knowinge themselves to be but *Home Spunne Cloath* would yet be reputed to be of *Scarlet die*.

It is truth, nature is sometimes holpen by Arte but those creatures are made vnperfect aswell by nature as by traininge vp: and how education is able to alter, wee haue bene taught long sithens by *Licurgus whelpes*.

Those women that be of highe parentage, and honorable education, being from there infancy trained vp in a discipline more noble and excellent, they cannot in common iudgement, but proue more admirable aswell in the beauty of the body, as in the giftes of the minde.

Where the other againe of base education that haue not had there mindes manured with discipline northē.

selues trained vp in the studie of knowledge they must be therefore the more imperfect, but especially in those thinges that should beautifie the mind.

A further note is yet left vnto me, that as hee is not to be accounted the best marchant to the common wealth which bringeth in toys and trifles, and such other fantasies as are both vaine and needles, but that bringeth in such commodities as may best serue necessitie, neither is she alwayes the best wife that is must adorned with new fangled vanities, but she that indeuoureth most to doe that which is most needfull.

And as those shippes that are sometimes the fairest to shoue, are not alwayes the fittest for vse, neither are those women the more to be esteemed, but much the rather to be suspected that do prank vp themselues with too many murliues.

Yet in great and worthy persons, such as are of abilitie and estate, the vse of ornamentes are not condemned for silke and siluer and gold it selfe were created by the liuinge *God* and not onely for his owne glory but likewise for necessities sake, and may well be vsed by good and godly persons.

It is written of the daughter of *Augustus* when on a day being attired aboue her accustomed modesty, whereat her father taking no great pleasure, yet for the present governinge his iudgement with silence till the next day when finding her in habit more cōuenient to his liking O (said he) how farre more seemely is this attyre for the daughter of *Augustus*, then that which shee ware but yesterday, somuch to the disguising of nature: to whom shee aunswered (and that with reuerence) then sir, I vsed my time to please my husband, and now I stand to satisfie

hie my duty towards my father.

The like example was vsed by that vertuous woman *Hester*, when shee protested to *God* that the sumptuous attyre which sometimes she vsed, carryed no other purpose then to feede the likinge of that great kinge *Assuerus*, that had chosen her for his owne.

And *Iudeth*, when shee stripped her selfe out of her sackcloath, into more glorious garmentes, and decked herselfe with so many rich ornamentes, was it for any other cause then to performe a seruice to the glory of *God*.

It is not the *Frocke*, therefore that maketh the *Frier* the more deuout, nor the garmentes of euery woman a true confirmation of incontincy of life.

This therefore may well be avowed by the rules of Christian sobriety, that a woman, neither exceeding the decency of fashion, nor going beyond the limites of her owne estate, nor surpassing the boundes of her husbands calling, I do not thinke but such a woman may weare any thinge.

Provided alwayes, that shee braues it not out with other mens goodes, that shee hanges not in the *Mercers* bookes, in the *Goldsmithes* bookes, in the *Taylers* booke, maintaininge her pride with other mens purses like *Aesops* Iay, that deckt her selfe with other birdes feathers

This beauty which is so much esteemed amongst women should be a *Looking glasse*, whereby we might a farre off, display the Maiesty of the creator, and from thence should passe with the winges of our cogitations to the contemplation of the highest fayre, which is the inuisible beautie of the almightie *God*, from whence as from a fountaine all smaller riuers deriue their beauties.

And as beauty is a blessing to a woman, so shee should learne of her mother nature to hide it, who couereth euery faire & precious thing vnder shelles barks rockes yea and in bottomles deapthes, and not to lay it open as a thing common.

Precious thinges are not euery day set to open sale, and beautie layeth open her riches, not onely in the *Elements*, but likewise in the compounds, not only on the superficiall partes of the *Earth*, but even within the bowels thereof where shee hordeth them vp as in a safe treasury: the beautie of the minde is much more worth then the beauty of the body, the inuisible of better esteeme then the visible.

A beautifull woman knowinge her owne perfection, should so much the rather guide her selfe by the zeale of honour and the bridle of shamefastnes, and not to violate so vnspcakable a treasure with any signes or shewes of immodestie.

A beautifull woman being robbed and spoyled of those excellent ornamentes of *Modestie*, and *Bashfullnes*, shee remaines naked both in price and honour and is so much the more to be hated and detested.

The beautie of the body, is but a sliding shadow that quickly vanisheth away, wee should therefore turne our eyes to the beautie of the minde which is indeed, the soveraigne light that is free from all chaunge.

If beautie it selfe be thus vaine and brittle, what is then this borrowed beautie, and first how many vices are hidden vnder these painted faces, what deformitie couered with vailles & masks, what crooked minds vnder straightened bodyes, what violating of honour vnder counterfeit shewes of comelines neither can it bee called, a naturall

rall or bodyly beautie in them, who hauing torne the sanctified vailes of shamesfastnes haue offered the vse of their intemperate bodies to cōmon prostitutiō (though not verbally in wordes) yet vnder the shoues of their gaudy and garish attyres.

For this painting of faces, I thinke it exceedes so much the more in many women to please the eyes of men which they thinke are the sooner drawne to a liking by some appearing beauty wherein they somtimes exceede so farre, that in steade of making themselues louely, they many times become loathsome and odious, not onely in the conceiptes of all honest men, but euen to those to whom they be most desirous to please and content.

But shee that is not ashamed to falsifie those exterior partes of the body is much to be suspected that shee will make little conscience to adulterate the inward beauty of the mind: how many women are there in these dayes that do imploy all there studdies and bend their whole indeuours, but onely to the adorninge of there bodyly beautie, as if they had beene created by *God*, but onely to make themselues appeare to be gaye and beautifull.

And how many worthy women be there againe in these dayes in whom the outward beauties of ther bodies do but expresse the inward beautie of the mindes.

Nature hath ordained in all good and vertuous women this affection of shamesfastnes, which serueth as a restraint to withhold them from those artificiall abillimentes that doe either smell of vanitie, or breed suspect of honesty: for *Bashfulness* is it that moderates there thoughtes, makes them modest in their speaches, temperate in their actions, and warie in all their deliberations.

The blush of a womans face, is an approbation of a chaste
and

and honorable minde, and a manifest signe, that shee doth not approoue any intemperate actions, or any other lasciuious speeches, and demeanours that are either offered to herselfe, or to any in her presence.

The woman that hath forgotten to blush, it is an argument, shee is past grace, for *shamefastnes* is not onely a bridle to sinne, but it is likewise the common treasury of feminine vertue.

We haue hitherto heard, that a woman is likened to a ship, the vertuous to a *ship of marchāts*: the vicious to a *pirate* or a *robber*: & there are many things that are like the one the other, but euery similitude is not the thing it self that it resembleth the Deuill is like an Angell of light, and copper is like gold, yet all is not gold that glistereth, and if euill women were not sometimes like to good, which indeed they be not, they could not deceiue so many men as they doe.

Let vs now see likewise what the vertuous woman doth, for being, is knowne by doing as the tree is knowne by his fruite.

Shee seeketh wolles and flaxe, and laboureth, shee putteth her handes to the wheell &c,

Solomon pointed her a house-worke it should seeme, shee must not be a gadder about the streetes but a *Home huswife*: & although her degree be such, that shee putteth not her selfe to bodily labour, yet *Shee ouerseeth the wayes of her houshold*, she must see to her children her seruantes and her family.

And a vertuous woman though shee bringe in nothinge that is of her owne earning, gotten with her owne handes, yet (as it hath beene worthily noted) great thinges comes in by her: shee bringeth in by her diligence

gence, by her wisdom by her gouvernement and by her good foresight shee bringeth in with her eye.

The *Harlot* is of an other condition, for shee rather seeketh to spend in vanity, then to bring in honestly, and what is lewdly gotten is commonly as lewdly spent.

As the certaine markes of a vertuous woman, is to be a good hufwife, and to keepe her owne house, so one other especiall note of the adulterous woman is :

Her feete cannot abide in her house, but now shee is without now in the strcete, and lies in waite at euery corner : Pro. 7.

A dishonnest woman is hardly kept within her owne house, but shee must be a ramping, and a roysting about to make herselfe knowne : but it shoulde seeme by the processe of the text, *Gen. 31.* that *Iacobs* wiues, *Rahell* and *Leah*, were none of these fisking dames, that did vse to runne about to seeke out acquaintance: for although *Iacob* himselfe kept the fieldes amongst the cattle, yet his wiues were still abiding in their fathers house, for when *Iacob* was warned by God, to make his returne amongst his owne kinred : *He sent and called Rahell and Leah to the fieldes vnto his flocke :* he sent, and the messenger founde them, for they were not to seeke, but *the pathes of a Harlot are moueable, they are hard to be found* (sayth *Solomon*) It was not so with them, for they were not so sodainely sent for, but they were as readily found, and came away with as great speede : and such expedition was made by their willing readines, that *Laban* followed seuen dayes iourney, before he could ouertake them.

By this it might appeare, that *Iacobs* two wiues *Rahell* and *Leah*, were no gadders amongst their gossipes : onely *Iacobs* daughter *Dinah*, in a gadding iourney to take the gaze, made an ill voyage and came home with shame enough.

nough.

And *Jacob* himselfe, though he were a good man, yet hee had his infirmities, for as hee loued one wife better then an other: so he loued one sonne more dearly then an other, which amongst the rest of his children caused that malice and despite, as might haue cost the life of *Ioseph*.

And as *Jacob* was not free from these infirmities, so he was subiect to other seuerall crosses: first *Laban* beguileth him: then his most dearly beloued wife, was a long time barren: his sonne *Ruben* defileth his bed, & committeth incest with *Bilhah*, his daughter *Dinah* was rauished in the idle iourney shee made to visite the daughters of a strange people.

But if I should speake of the disorders of his children in generall, I might amplifie much more then properly belongeth to the subiect that I haue taken in hand: but these are examples for our learning, to teach vs to walke warily, and to be very circumspect how we gouerne our selues in the affayres of this vncertaine world, where our affections are apt and ready to leade vs astray.

The matter that I would make euident is, that the holiest men may sometimes be wronged by a disloyal wife: and heere is yet a further note to be obserued: for *Rahel* and *Leah* that had beene trayned vp in a generous manner by *Laban* their father, (and were both of them as wel perfected by nature as by nurture) continued the honor and dignity of their sexe to their dying day; but *Bilhah* that was a woman of a more seruile estate and condition, shee wronged *Jacob*, defiling his bedde with one of his owne sonnes: the hystory is very well knowne, and by the circumstances wee may boldly conclude, that
whatsoever

whatsoever hee bee, that will take such a wife as hath beene trayned vp in a base education, let him be sure shee will shew herselfe no lesse base in condition.

But to returne to our former purpose, we haue heard that the woman of honest life, keepeth her owne house: *Shee ouerseeth the wayes of her household*, but the other, her feete can not abide in her house: but shee sitteth in her doores, inticing the passers by, to enter, but her guests that goe in are in the depth of hell. *Pro. 9.*

Depart from her therefore, thou that art wise, keepe thy selfe aloofe from her, and come not neare the doores of her house

Amongst these instructions thus left vnto vs, there is yet one other note set downe by *Solomon*, what the vertuous woman doth: *She eateth not the bread of idlenes.*

To speake truly, shee that is so negligent to looke into her household affaires, that her diligence doth not counteruaile her meate, shee is vnworthy to eate at all, but our women now are growne to bee so dainty mouthed, that the ordinary foode that their mothers were brought vpp withall, is now become too base for the daughters.

All must bee dainty, though sometimes creditors do wring for it, yea, and their owne husbands sometimes for company: like *Eue* the wife of *Adam*, who amongst all the trees in paradise, none would serue, but that which was her husbands bane.

I do not speake against *Hospitality*, or good housekeeping: for bounty is neuer repugnant to honesty, but doth alwayes rather accompany it.

The matter that I reprehend, is this prodigall nicity, that is good for nothing, vnlesse to verifie the prouerbe, *Farre fetcht and deare bought is good for Ladies.*

These womens mindes that are not ruled by the bridle of *Shamefastnes*, they doe set their whole desires of those things which doe best besit their owne pleasures and delightes, and doe hunt after nothing else, but after such things as doe giue way to their owne contents, and that is, to loue variety aswell in meates, as in all other things, to desire nouelties, to follow delicacies, and are common gueses at banquets, and are apt and ready to frequent tables, that be furnished and pestred with too many superfluities: the which doe naturally incline to concupiscence, for this diuersity of nourishing meates (being so much the more increased by sweet and pleasing odours and perfumes) it carries them headlong to the highest degrec of *Intemperance*: for where *Sense* beareth sway, and without the Curbe or Bridle of *Vertue*, is made predominant: there *Reason* is made a *Slaue*, and is ledd into a delightfome kinde of *Lethargie*, to the end it should not be able to discerne that error.

Such is the way of an adulterous woman (sayth Solomon) shee eateth and wipeth her mouth, and sayth, I haue committed no iniquity.

Me thinkes *Solomon* in these words, hath painted out the perfect picture of a *harlot*, as shee sitteth at her table.

Shee eateth and wipeth her mouth, and sayth, I haue committed no iniquitie.

Shee eateth, but not of the labour of her handes, or of her owne honest indeuours: but shee eateth the bread of idlenes, and not of idlenes alone, but of that which is brought in by sinne, by wickednes, by deceit, and many times, by filthy abomination.

Yet shee sitteth and simpereth amongst the infortunate fooles that frequent her, and (alas sayth shee) I
am

am innocent, free from ill thought, I am not vengable, I am not malicious: I am loath to offend any, I neuer did wronge, alas I am harmeles,

And thus shee wipeth her mouth & sayeth, *I haue committed no iniquitie*: when in truth there is nothing in her but malice, there is nothing in her but mischeife, there is nothing in her but dissension, but lying, but slander ing, but stirring of strife, but drawing of quarrels, but setting of men together by the eares, but cosening and cheating to maintaine pompe and prodigalitie: and pompe and prodigallity vphoulden againe thereby to draw in *Fools* to be cosened and cheated.

O beware therefore, of the subtleties of a *Harlot*, beware of her hypocrisie, beware of her diffimulation, beware of her when she once beginneth to counterfeit holines.

Salomon scoffeth at those holy *Harlots*, and shee that offered her selfe to euery mans lust, he setteth out for a demy-saint with peace offerings to God. *Pro. 7,*

Take heede (saith he) of the woman that is smooth of tongue for looking out of my window in an euening, I saw a yong man passing through the streetes, and behould a woman met with him, that was of a Harlots behaviour, smooth of her tongue and subtile in her heart: so shee caught him and shee kissed him with an impudent face, and said vnto him: I haue peace offerings: this day I haue paide my vowes, and I am come out to seeke thee, and now I haue founde thee, come let vs take our fill of pleasure, I haue decked my chamber with rich ornamentes: I haue perfumed my bed, all things are prepared: let vs therefore spende the time in loue and dalliance.

This description is made by *Salomon* in his booke of *Pro*, Cap. 7. from the 10. to the 24. verse.

One other note of the vertuous woman: *Shee openeth her mouth with wisdom, and the law of grace is in her tongue*

The woman of modesty openeth not her mouth but with discretion, neither is there any bitternes in her tongue: shee seemeth in speaking, to hould her peace, and in her silence shee seemeth to speake.

Her very countenance doth preach modesty, sobrietie bashfullnes, continency, temperance, stayednes humilitie grace and goodnes:

A Harlot is full of words Shee is babling and lowde (saith Salomon) Pro. 7.

She is bould, she is impudent, shee is shameles shee is immodest, shee will blysh at nothing, shee is presumptuous, shee is a disgrace to womanhood and fit for no company but for the lasciuious, yet againe the vertuous woman will doe her husband good and not ill all the dayes of her life.

But the wicked woman is a reproch to her husband, and shee doth him more iniury, then all her good is able to counteruailc, he shall find it in his purse by her prodigalitie, by her pride, by her vanitie: for shee maketh him still fitter to craue new credite, then to pay old debtes

He shall find it in his credite and reputation, for he is mocked scorned and derided, by as many as knowe him and is pointed at as he passeth through the streetes.

To conclude *a vertuous woman is a crowne to her husband: but shee that maketh him ashamed is as corruption in his bones. Pro. 12.*

We do see that a vertuous woman is compared in the scriptures to be like vnto many thinges: for sometimes shee is likened to a marchantes ship, sometimes to a lillie sometimes to a garden of pleasant flowers, sometimes to

a spring of sweete water: *David* likeneth her to a fruitfull vine and here shee is compared to a crowne.

We may see, a vertuous woman is like vnto many thinges: but as *Salomon* hath said *pearles and precious stones are not like vnto her*: shee is inestimable.

These notes of women thus formerly spoken of, are giuen vs by *Salomon*, whereby to distinguish the good from the bad, for as I haue already said there hath beene both good and bad and that from the beginning.

And as saint *Paule*, writing to the *Corinthians*, saith *there must be Herisies that they that are proued may be known*

So say I: amongst women there must be bad amongst the good that those that are good may be the more glorious.

As vertues then had their beinge in the world: so vices did necessarily accompany them and haue the like increasing or decreasing the one as the other.

It cannot therefore be said: that vices do more abound at this present then in former ages, but we must confesse the like of vertues, that are more exceeding now then in times past they haue beene for what is there remaininge vnder the heauens that is not perfected.

I dare bouldly avouch, there is no arte no science no occupatiō, nor handicraft, nor any other profession what so euer, but there is innouation, and from age to age, all thinges are perfected bettered and drawne to a forme of greater excellency then euer our predeceessours vnderstood of.

And as by this continuance of time, goodnes is made better, so ill is made worse: & as good women are more vertuous, so ill women are more vicious.

From hence I would conclude, that as the world was
yet

yet neuer destitute of good women, but that from age to age it was still replenished, and that in most abundant manner: so I am perswaded, that at this present howre, good women are not onely as plentifull, as they haue beene in times past, but that they are nowe more super-excellent, then euer they were before, not for that the good women of former ages, did omitte any goodnes that then was known, but because our predecessors were ignorant (indeede) of many things appertaining both to good and ill, that is now frequent and conuersant almost to euery vnderstanding.

Wee haue now learned from *Salomon*, the true notes and markes of a good woman, both what shee is, and whereby we may both know and finde her.

And wee see it is not shee, that can show the most impudent face, it is not shee that can dance the most loftiest sinquapace, it is not shee that is too lauish of her lips, or to loose of her tongue, it is not shee that hath forgotten to blush, nor to be ashamed at any thing, it is not she that is either too coy, or yet too curteous: why then? modestie is it, that is the true marke of euery good womā, & shee that hath once lost that vertue, she hath lost her euidence, she hath nothing to show that she is a woman, but rather a mōster in the habit or shape of a woman, odible in the sight of *God* and hatefull and detestable before all good men: if there be any that will impugne these testimonies thus set downe by *Salomon*, they can be none but such as wil impugne the verity of the holy scriptures: for if the scriptures be true *Salomon* was the wisest that euer was amongst men: and out of the depth of this wisdom hee hath giuen vs these notes which he hath left vnto vs in his bookes of *Prouerbes*, a booke first inspired
by

by the spirit of God, a booke Cannonized allowed and received by the Church.

The infallible markes of a vertuous woman then, as they are set downe by Salomon are these, shee must haue modesty, bashfullnes, silence, abstinence, sobrietie: shee must be tractable to her husband, Shee doth her husband good &c. Shee must not bee a vaine talker She openeth her mouth with wisdom.

Shee must be carefull of her family Shee overseeth the wayes of her houshold,

Shee must be full of exercises: Shee eateth not the bread of idlenes.

Now the woman that is impudent, immodest, shameles, insolent, audacious, a night walker, a company keeper, a gadder about the streets, if such a womā may be nūbred amongst those women that be good, then Salomon was a Foole, that hath avowed the contrary, and then the scriptures are vntrue that hath testified of his wisdom, & God him selfe is a promise breaker, and was not true of his word when he sayd vnto Salomon.

I haue giuen thee a wise and an vnderstanding heart so that ther hath been none like thee before thee, neither after thee shall arise the like vnto thee. 1. Kin. Cap. 3. if there be any therfore

that will yet make cauels, to the contrary, they doe

but bewray themselues and such vaine conten-

ders, are not worthy to bee aunswered, I

will therefore here make an ende

and rest my selfe

with si-

lence.

FINIS.

Epilogus.

*These harmelesse lynes, that neuer did conspire,
In any sort, to slaunder or detect:
I hope shall not be tortured on the racke,
Nor wrested to a misconceiued sense.
I strike at Sinne, yet sing bright Vertues prayse,
If Gauld backe iade, with selfe misdeeming eye,
Will search so neare, to rubbe his festred sore:
The faultes not mine, his error is the more.
What songe so sweete, if Suintes themselues woulde sing,
But Currs would barke, and Snakes are apt to sting.
The summe is this, I little force the spight,
That serues awry, what I haue forged right.*

FINIS.

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